HENRY CORNELIUS AGRIPPA,

of Geomancy.

Geomancy is an Art of Divination, wherby the judgement may be rendred by lot, or destiny, to every question of everything whatsoever, but the Art hereof consisteth especially in certain points whereof certain figures are deducted according to the reason or rule of equality or inequality, likeness or unlikeness; which Figures are also reduced to the Coelestiall Figures, assuming their natures and proprieties, according to the course and forms of the Signes and Planets; notwithstanding this in the first place we are to consider, that whereas this kinde of Art can declare or shew forth nothing of verity, unless it shall be radicall in some sumblime vertue, and this the Authours of this Science have demonstrated to be two-fold: the one whereof consists in Religion and Ceremonies; and therefore they will have the Projectings of the points of this Art to bee made with signes in the Earth, wherefore this Art is appropriated to this Element of Earth, even as Pyromancy to the fire, and Hydromancy to the Element of Water: Then whereas they judged the hand of the Projector or Worker to me most powerfully moved, and directed to the terrestriall spirits; and therefore they first used certaine holy incantations and deprecations, with other rites and observations, provoking and alluring spirits of this nature hereunto.

Another power there is that doth direct and rule this Lot or Fortune, which is the very soule it selfe of the Projector, when he is carried to this work with some great egresse or his owne desire, for this Art hath the same Radix with the Art of Astrologicall Questions: which also can no otherwise bee verified, unlesse with a constant and excessive affection of the Querent himselfe: Now then that wee may proceed to the Praxis of this Art; first it is to be knowne, that all Figures upon which this whole Art is founded are only sixteen, as in this following Table you shall see noted, with their names.

Table 1: The Geomantic Figures

The Greater Fortune * * * * * *	*The lesser Fortune* * * * * * *	*Solis* ☉
Via * * * *	*Populus* * * * * * * * *	*Lunae* ☾
Acquisitio * * * * * *	*Laetitia* * * * * * * *	*Jovis* ♃
Puella * * * * *	*Amissio* * * * * * *	*Veneris* ♀
Conjunctio * * * * * *	*Albus* * * * * * * *	*Mercurii* ☿
Puer * * * * *	*Rubeus* * * * * * * *	*Martis* ♂
Carcer * * * * * *	*Tristitia* * * * * * * *	*Saturni* ♄
Dragons head * * * * *	*Dragons taile* * * * * *	☊ ☋

Now we proceed to declare with what Planets these Figures are distributed; for hereupon all the propriety and nature of Figures and the judgement of the whole Art dependeth: Therefore the greater and lesser Fortune are ascribed to the Sun; but the first or greater Fortune is when the Sun is diurnall, and posited in his dignities; the other, or lesser

Fortune is when the Sun is nocturnall, or placed in lesse dignities: *Via*, and *Populus* (that is, the Way , and People) are referred to the Moone; the first from her beginning and encreasing, the second from her full light and quarter decreasing: *Acquisitio*, and *Laetitia* (which is Gaine, Profit; Joy and Gladness) are of Jupiter: But the first hath Jupiter the greater Fortune, the second the lesse, but without detriment: *Puella*, and *Amissio* are of Venus; the first fortunate, the other (as it were) retrograde, or combust: *Conjunctio* and *Albus* are both Figures of Mercury, and are both good; but the first the more Fortunate: *Puer*, and *Rubeus* are Figures ascribed to Mars; the first whereof hath Mars benevolent, the second malevolent: *Carcer*, and *Tristitia* are both Figures of Saturn and both evill; but the first of the greater detriment: The Dragons head, and Dragons tayle doe follow their own natures.

And these are the infallible comparisons of the Figures, and from these wee may easily discerne the equality of their signes; therefore the greater and lesser Fortunes have the signes of *Leo*, which is the House of the Sun: *Via* and *Populus* have the signe of *Cancer*, which is the House of the Moone: *Acquisitio* hath for his signe *Pisces;* and *Laetitia*, *Sagitary*, which are both the Houses of Jupiter: *Puella* hath the signe of Taurus, and *Amissio* of Libra, which are the Houses of Venus: *Conjunctio* hath for its signe Virgo, and *Albus* the signe Gemini, the Houses of Mercury: *Puella* and *Rubeus* have for their signe Scorpio, the House of Mars:[1] *Carcer* hath the signe of *Capricorne*, and *Tristitia Aquary*, the Houses of Saturn: The Dragons head and taile are thus divided, the head to *Capricorne*, and the Dragons taile adhereth to *Scorpio*; and from hence you may easily obtaine the triplicities of these signs after the manner of the triplicities of the signes of the Zodiack: *Puer* therefore, both Fortunes, and *Laetitia* do govern the fiery triplicity; *Puella*, *Conjunctio*, *Carcer*, and the Dragons head the earthly triplicity: *Albus*, *Amissio*, and *Tristitia*, doe make the Airy triplicity: and *Via*, *Populus*, and *Rubeus*, with the Dragons taile, and *Acquisitio* do rule the watry triplicity, and this order is taken according to the course or manner of the signes.

But if any one will constitute these triplicities according to the natures of the Planets, and the Figures themselves, let him observe this Rule, that *Fortuna major*, *Rubeus*, *Puer*, and *Amissio* doe make the fiery triplicity: *Fortuna minor*, *Puella*, *Laetitia*, and *Conjunctio* triplicity of Ayre: *Acquisitio*, the Dragons taile, *Via*, and *Populus* doe governe the watry triplicity; and the earthly triplicity is ruled by *Carcer*, *Tristitia*, *Albus*, and the Dragons head. And this way is rather to be observed then the first which we have set forth; because it is constituted according to the Rule and manner of the signes.

This order is also far more true and rationall then that which vulgarly is used, which is described after this manner: of the Fiery triplicity are, *Cauda*, *Fortuna minor*, *Amissio*, and *Rubeus:* of the Airy triplicity are, *Acquisitio*, *Laetitia*, *Puer*, and *Conjunctio:* of the watry triplicity are, *Populus*, *Via*, *Albus*, and *Puella:* And *Caput*, *Fortuna major*, *Carcer*, and *Tristitia* are of the earthly triplicity.

They doe likewise distribute these Figures to the twelve signes of the Zodiack, after this manner, *Acquisitio* is given to *Aries; Fortuna*, both *major* and *minor* to *Taurus; Laetitia* to the signe *Gemini; Puella* and *Rubeus* to *Cancer; Albus* is assigned to *Leo, Via* to *Virgo;* the Dragons head, and *Conjunctio* to *Libra; Puer* is submitted to *Scorpio; Tristitia*

1. This should be *Puer* and Rubeus, with Puer assigned to Aries, as is confirmed by the following sentences.

and *Amissio* are assigned to *Sagitary;* the Dragons taile to *Capricorne; Populus* to *Aquarius;* and *Carcer* is assigned the signe *Pisces.*

And now we come to speake of the manner of projecting or setting downe these Figures, which is thus; that we set downe the points according to their course in four lines, from the right hand towards the left, and this in four courses: There will therefore result unto us foure Figures made in foure severall line; which foure Figures are wont to be called *Matres:* which doe bring forth the rest, filling up and compleating the whole Figure of Judgement, an whereof you may see heere following.

Table 2: Four Matres or Original Figures (Example)

* * * * * * *	HHHHHHHHH HHHHHH IHHHHHH HHHHH
* * * * *	IHHHHH IHHHH HHHHH IHHHH
* * * * * * *	HHHHHH HHHHHH HHHHHH IHHHHH
* * * *	IHHHHH IHHHH IHHHH IHHHHH

Of these foure *Matres* are also produced foure other secondary Figures, which they call *Filia*, or Succedents, which are gathered together after this manner; that is to say, by making the four *Matres* according to their order, placing them by course one after another; then that which shall result out of every line, maketh the Figure of *Filiae*, the order whereof is by discending from the superior points through the mediums to the lowest: as in this example.[1]

1. That is to say, the four Matres are placed in a single row as in Table 3. The dots in the top row of the figures are used to form the first Filia: The top row of the first Matre becomes the top row of the first Filia; the top row of the second Matre becomes the *second* row of the first Filia; the top row of the third Matre becomes the *third* row of the first Filia, and the top row of the last Matre becomes the *bottom* row of the first Filia. The second, third and fourth rows of the Matres are similarly used to form the remaining Filiae.

Table 3: Matres and the derived Filiae

* * * * * * *	* * * * *	* * * * * * *	* * * *
* * * * * *	* * * * * *	* * * * * *	* * * * *

And these 8 Figures do make 8 Houses of Heaven, after this manner, by placing the Figures from the left hand towards the right: as the foure *Matres* do make the foure first Houses, so the foure *Filia* doe make the foure following Houses, which are the fift, sixt, seaventh, and eighth: and the rest of the Houses are found after this manner; that is to say, out of the first and second is derived the ninth; out of the third and fourth the tenth; out of the fifth and sixth the eleventh; and out of the seventh and eighth the twelfth: By the combination or joyning together of the two Figures according to the rule of the even or uneven number in the remaining points of each Figure. After the same manner there are produced out of the last foure Figures; that is to say, of the ninth, tenth, eleventh, and twelfth, two Figures which they call *Coadjutrices* or *Testes;* out of which two is also one constituted, which is called the Index of the whole Figure, or thing Queried: as appeareth in this example following.[1]

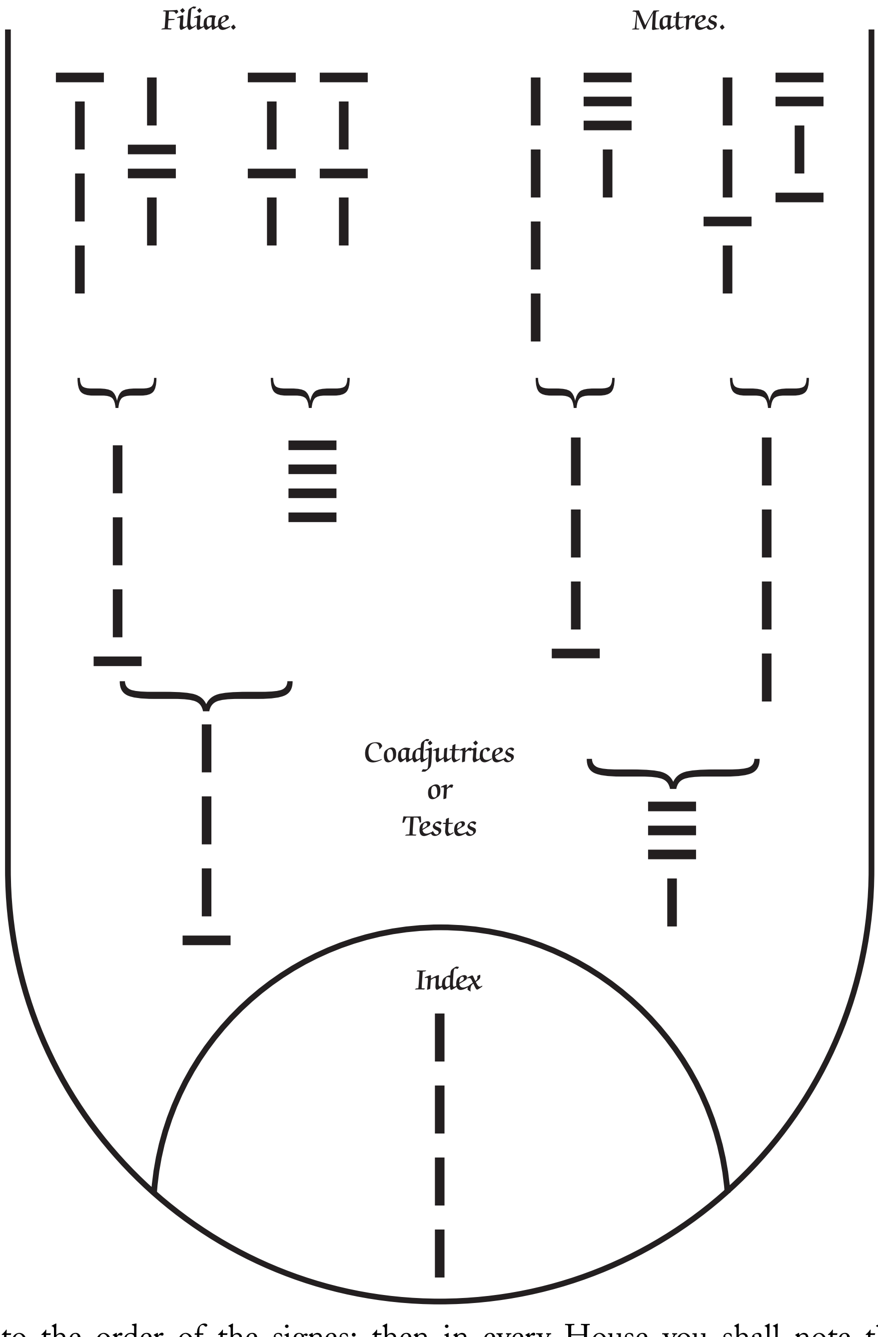
And this which we have declared is the common manner observed by Geomancers, which we do not altogether reject neither extoll; there this is also to be considered in our judgements: Now therefore I shall give unto you the true Figure of Geomancy, according to the right constitution of Astrologicall reason, which is thus.

As the former Matres doe make the foure Angles of an House, the first maketh the first Angle, the second the second Angle, the third maketh the third Angle, and the fourth the fourth Angle; so the foure Filiae arising from the Matres, doe constitute the foure succedent Houses; the first maketh the second House, the second the eleventh, the third the eighth, and the fourth maketh the fifth House: the rest of the Houses, which are Cadents are to be calculated according to the Rule of their triplicity; that is to say, by making the ninth out of the fourth[2] and fifth, and the sixth out of the tenth and second, of the seventh and eleventh the third, and of the fourth and eighth the twelfth.

And now you have the whole Figure of true judgement constituted according to true and efficatious reasons, whereby I shall shew how you shall compleat it: the Figure which shall bee in the first house shall give you the signe ascending, which the first Figure sheweth; which being done, you shall attribute their signes to the rest of their Houses,

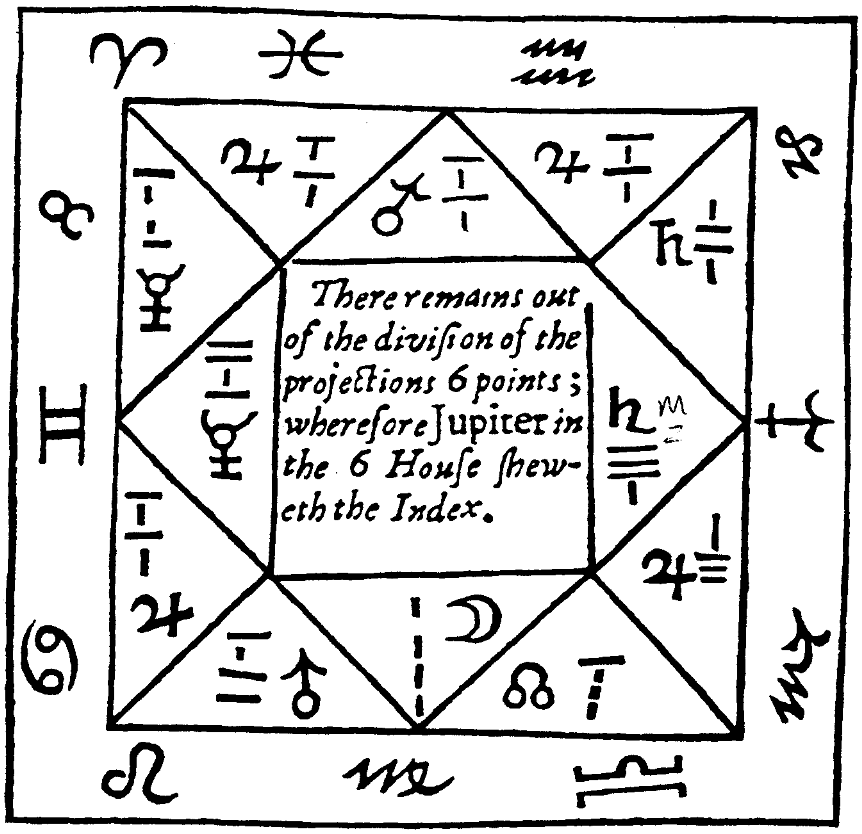
1. See illustration next page.
2. Should read “first”. By this alternate method, the Cadent figures are calculated by combining the figures according to the elemental triplicity of the zodiac signs that naturally correspond to each house. E.g., Aries to the first house, Taurus to the second, etc. Thus the ninth house, Sagittarius, is derived from the first and fifth houses, corresponding to Aries and Leo. The astrological chart on page 7 reflects this method, and not the “Theme” shown on the page 6.

A Theme of Geomancy.



according to the order of the signes: then in every House you shall note the Planets according to the nature of the Figure: then from all these you shall build your judgement according to the signification of the Planets in the signes and Houses wherein they shall be found, and according to their aspects among themselves, and to the place of the querent and thing quosited; and you shall judge according to the natures of the signes ascending in their Houses, and according to the natures of proprieties of the Figures which they have placed in the severall Houses, and according to the commisture of other Figures aspecting them: The Index of the Figure which the Geomancers for the most part have made. how it is found in the former Figure.

But here we shal give you the secret of the whole Art, to find out the Index in the subsequent Figure, which is thus: that you number all the points which are contained in the lines of the projections, and this you shall divine by twelve: and that which remaineth project from the Ascendant by the several Houses, and upon which House there falleth a final unity, that Figure giveth you a competent Judgement of the thing quesited; and this together with the significations of the Judgements aforesaid. But if on either part they shall be equal, or ambiguous, then the Index alone shall certifie you of the thing quesited. The example of this Figure is here placed.



It remaineth now, that we declare, of what thing and to what House a Question doth appertain. Then, what every Figure doth shew or signifie concerning all Questions in every House.

First therefore we shall handle the significations of the Houses; which are these.

The first House sheweth the person of the Querent, as often as a Question shall be proposed concerning himself of his own matters, or any thing appertaining to him. And this House declareth the Judgement of the life, form, state, condition, habit, disposition, form and figure, and of the colour of men. The second House containeth the Judgement of substance, riches, poverty, gain and loss, good fortune and evil fortune: and of accidents in substance; as theft, loss or negligence. The third House signifieth brethren, sisters, and Collaterals in blood: It judgeth of small journeys, and fidelities of men. The fourth House signifies the fathers and grandfathers, patrimony and inheritance, possessions, buildings,

fields, treasure, and things hidden: It giveth also the description of those who want any thing by theft, losing or negligence. The fifth House giveth Judgement of Legats, Messengers, Rumours, News; of Honour, and of accidents after death: and of Questions that may be propounded concerning women with childe, or creatures pregnant. The sixth House giveth Judgement of infirmities, and medicines; of familiars and servants; of cattel and domestick animals. The seventh House signifies wedlock, whoredom, and fornication; rendreth Judgement of friends, strifes, and controversies; and of matters acted before Judges. The eighth hath signification of death, and of those things which come by death of Legats, and hereditaments; of the dowry or portion of a wife. The ninth House sheweth journeys, faith, and constancie; dreams, divine Sciences, and Religion. The tenth House hath signification of Honours, and of Magisterial Offices. The eleventh House signifies friends, and the substance of Princes. The twelfth House signifies enemies, servants, imprisonment, and misfortune, and whatsoever evil can happen besides death and sickness, the Judgements whereof are to be required in the sixth House, and in the eighth.

It rests now, that we shew you what every Figure before spoken of signifieth in these places; which we shall now unfold.

The greater Fortune.

Fortuna major being found in the first House, giveth long life, and freeth from the molestation of Diseases: it demonstrateth a man to be noble, magnanimous, of good manners, mean of stature, complexion ruddy, hair curling, and his superior members greater than his inferiour. In the second House, he signifies manifest riches and manifest gain, good fortune, and the gaining of any thing lost or mis-laid; the taking of a thief, and recovery of things stolen. In the third House, he signifies brethren and kinsmen, Nobles, and persons of good conversation; journeys to be prosperous and gainful with honour: it demonstrateth men to be faithful, and their friendship to be unfeigned. In the fourth House, he represents a father to be noble, and of good reputation, and known by many people: He enlargeth possessions in Cities, increaseth Patrimonies, and discovereth hidden treasures. In this place he likewise signifies theft, and recovers every thing lost. In the fifth House, he giveth joy by children, and causeth them to attain great Honours: Ebassages he rendereth prosperous; but they are purchased with pains, and prayers: He noteth rumours to be true: he bestoweth publike Honours, and causeth a man to be very famous after death: foresheweth a woman with childe to bring forth a man-childe. In the sixth House, he freeth from diseases; sheweth those that have infirmities shall in a short time recover; signifieth a Physician to be faithful and honest to administer good Physick, of which there ought to be had no suspicion; household servants and ministers to be faithful: and of animals, he chiefly signifies Horses. In the seventh House, he giveth a wife rich, honest, and of good manners; loving and pleasant: he overcometh strifes and contentions. But if the Question be concerning them, he signifieth the adversaries to be very potent, and great favourites. In the eighth House, if a Question be proposed of the death of any one, it signifies he shall live: the kinde of death he sheweth to be good and natural; and honest burial, and honourable Funerals: He foresheweth a wife to have a rich dowry, legacies and inheritance. In the ninth House, he signifies journeys to be prosperous; and by land on horseback, rather then on foot, to be long, and not soon accomplished: He sheweth the return of those that are absent; signifies men to be of good faith and constant in their intentions; and religious; and that never change or alter their faith: Dreams he presageth to be true; signifieth true and perfect Sciences. In the tenth House, he foresheweth great Honours, bestoweth publike Offices, Magistracie, and Judgements; and

honours in the Courts of Princes: signifieth Judges to be just, and not corrupted with gifts: bringeth a Cause to be easily and soon expedited: sheweth Kings to be potent, fortunate, and victorious: denoteth Victory to be certain: signifieth a mother to be noble, and of long life. In the eleventh House, he signifies true friends, and profitable; a Prince rich and liberal; maketh a man fortunate, and beloved of his Prince. In the twelfth House, if a Question be proposed of the quality of enemies, it demonstrateth them to be potent and noble, and hardly to be resisted: But if a Question shall be concerning any other condition or respect to the enemies, he will deliver from their treacheries. It signifieth faithful servants; reduceth fugitives; hath signification of animals, as horses, lions, and bulls; freeth from imprisonments; and eminent dangers he either mitigateth or taketh away.

The lesser Fortune.

Fortuna minor in the first House, giveth long life, but incumbered with diverse molestations and sicknesses: it signifieth a person of short stature, a lean body, having a mold or mark in his forehead or right eye. In the second House, he signifies substance, and that to be consumed with too much prodigality: hideth a thief; and a thing stoln is scarcely to be recovered, but with great labour. In the third House, he causeth discord amongst brethren and kinsfolks; threateneth danger to be in a journey, but escapeth it: rendreth men to be of good faith, but of close and hidden mindes. In the fourth House, he prejudiceth Patrimonies and Inheritances; concealeth treasuries; and things lost cannot be regained, but with great difficulty: He signifieth a father to be honest, but a spender of his estate through prodigality, leaving small portions to his children. *Fortuna minor* in the fifth House giveth few children; a woman with childe he signifies shall have a woman-childe; signifies Embassages to be honourable, but little profitable; raiseth to mean honours; giveth good fame after death, but not much divulged; nor of lasting memory. In the sixth House, he signifies diseases, both Sanguine and Cholerick; sheweth the sick person to be in great danger, but shall recover: signifies faithful servants, but slothful and unprofitable: And the same of other animals. In the seventh House, he giveth a wife of a good progenie descended; but you shall be incumbred with many troubles with her: causeth love to be anxious & unconstant: prolongeth contentions, and maketh ones adversary to circumvent him with many cavillations; but in process of time he giveth victory. In the eighth House, he sheweth the kind of death to be good and honest; but obscure, or in a strange place, or pilgrimage: discovereth Legacies and Possessions; but to be obtained with suit and difficulty: denoteth Funerals and Buryings to be obscure; the portion of a wife to be hardly gotten, but easily spent. In the ninth House, he maketh journeys to be dangerous; and a party absent slowly to return; sheweth Sciences to be unaccomplished; but keepeth constancy in Faith and Religion. In the tenth House, he signifieth Kings and Princes to be potent; but to gain their powe with war and violence: banished me he sheweth shall soon return: it likewise discovereth Honours, great Offices and benefits; but for which you shall continually labour and strive, and wherein you shall have no stable continuance: A Judge shall not favour you: suits and contentions he prolongeth: A father and mother he sheweth shall soon die, and always to be affected with many diseases. In the eleventh House, he maketh many friends; but such as are poor and unprofitable, and not able to relieve thy necessities: it ingratiates you with Princes, and giveth great hopes, but small gains; neither long to continue in any benefice or offices bestowed by a Prince. In the twelfth House, he sheweth enemies to be crafty, subtil, and fraudulent, and studying to circumvent you with many secret factions: signifies one in prison to be long detained, but at length to be deliv-

ered: Animals he sheweth to be unfruitful, and servants unprofitable; and the changes of fortune to be frequent, from good to evil, and from bad to good.

The Way. *Via* in the first House, bestoweth a long and prosperous life; giveth signification of a stranger; lean of body, and tall of stature; fair of complexion, having a small beard: a person liberal and pleasant; but slowe, and little addicted to labour. In the second, he increaseth substance and riches; recovereth any thing that is stolen or lost; but signifies the thief to be departed without the City. In the third, he multiplies brethren and kinfolks; signifies continual journeys, and prosperous; men that are publikely known, honest, and of good conversation. *Via* in the fourth House, signifies the father to be honest; increaseth the Patrimony and Inheritance; produceth wealthy fields; sheweth treasure to be in the place enquired after; recovereth any thing lost. In the fifth, he increaseth the company of male-children; sheweth a woman with childe to bring forth a male-childe; sendeth Embassages to strange and remote parts; increaseth publike honours; signifieth an honest kinde of death, and to be known thorow many Provinces. In the sixth House, *Via* preserveth from sickness; signifies the diseased speedily to recover; giveth profitable servants, and animlas fruitful and profitable. In the seventh House, he bestoweth a wife fair and pleasant, with whom you shall enjoy perpetual felicity: causeth strifes and controversies most speedily to be determined; adversaries to be easily overcome, and that shall willingly submit their controversies to the Arbitration of good men. In the eighth House, he sheweth the kinde of death to proceed from Phlegmatick diseases; to be honest and of good report: discovereth great Legacie, and rich Inheritances to be obtained by the dead: And if any one hath been reported to be dead, it sheweth him to be alive. In the ninth House, *Via* causeth long journeys by water, especially by Sea, and portendeth very great gains to be acquired thereby: he denoteth Priesthoods, and profits from Ecclesiastical employments; maketh men of good Religion, upright, and constant of faith: sheweth dreams to be true, whose signification shall suddenly appear: increaseth Philosophical and Grammatical Sciences, and those things which appertain to the instruction and bringing up of children. In the tenth House if *Via* be found, he maketh Kings and Princes happie and fortunate, and such as shall maintain continual peace with their Allies; and that they shall require amity and friendship amongst many Princes by their several Embassages: promoteth publike Honours, Offices, and Magistracie amongst the vulgar and common people; or about things pertaining to the water, journeys, or about gathering Taxes and Assesments: sheweth Judges to be just and merciful, and that shall quickly dispatch Causes depending before them: and denotes a mother to be of good repute, healthy, and of long life. In the eleventh House, he raiseth many wealthy friends, and acquireth faithful friends in forraign Provinces and Countries, and that shall willingly relieve him that requires them, with all help and diligence: It ingratiates persons with profit and trust amonst Princes, employing him in such Offices, as he shall be incumbred with continual travels. *Via* in the twelfth House, causes many enemies, but such as of whom little hurt or danger is to be feared: signifies servants and animals to be profitable: whosoever is in prison, to be escaped, or speedily delivered from thence: and preserveth a man from evil accidents of Fortune.

People *Populus* being found in the first House, if a Question be propounded concerning that House, sheweth a mean life, of a middle age, but inconstant, with divers sicknesses, and various successes of Fortune: signifies a man of middle stature, a gross body, well set in his members; perhaps some mold or mark about his left eye. But if a Question be propounded

concerning the figure of a man, and to this figure if there be joyned any of the figures of *Saturn* or *Rubeus*, it sheweth the man to be monstrously deformed; and that deformity he signifies to proceed from his birth: but if in the fifth House, if he be encompassed with malevolent Aspects, then that monstrousness is to come. In the second House, *Populus* sheweth a mean substance, and that to be gotten with great difficulty: maketh a man also always sensible of laborious toyl: things stoln are never regained: what is lost shall never be wholly recovered: that which is hidden shall not be found. But if the Question be of a thief, it declareth him not yet to be fled away, but to lie lurking within the City. In the third House, Populus raiseth few friends, either of brethren or kindred: foresheweth journeys, but with labour and trouble; notwithstanding some profit may accrue by them: denotes a man unstable in his faith, and causeth a man often to be deceived by his companions. In the fourth House, it signifies a father to be sickly, and of a laborious life, and his earthly possessions and inheritances to be taken away: sheweth profit to be gained by water: sheweth treasure not to be hid; or if there be any hidden, that it shall not be found: A patrimony to be preserved with great labour. In the fifth House, he sheweth no honest Message, but either maketh the messengers to be Porters, or publike Carryers: he divulgeth false rumours, which notwithstanding have the likeness of some truth, and seem to have their original from truth, which is not reported as it is done: It signifies a woman to be barren, and causeth such as are great with childe to be abortives: appointeth an inglorious Funeral, and ill report after death. In the sixth House, *Populus* sheweth cold sicknesses; and chiefly affecteth the lower parts of the body: A Physician is declared to be careless and negligent in administring Physick to the sick, and signifies those that are affected with sickness to be in danger of death, and scarcely recover at all: it notes the decitfulness of servants, and detriment of cattel. In the seventh House, it sheweth a wife to be fair and pleasant, but one that shall be sollicited with the love of many wooers: signifies her loves to be feigned and dissembling: maketh weak and impotent adversaries soon to desert prosecuting. In the eighth House, it denotes sudden death without any long sickness or anguish, and oftentimes sheweth death by water; giveth no inheritance, possession or legacy from the dead; and if any be, they shall be lost by some intervening contention, or other discord: he signifies the dowry of a wife to be little or none. *Populus* in the ninth House sheweth false dreams, personates a man of rude with, without any learning or science; In religion he signifies inferiour Offices, such as serve either to cleanse the Church, or ring the bells; and he signifies a man little curious or studious in religion, neither one that is troubled with much conscience. In the tenth House he signifies such Kings and Princes, as for the most part are expulsed out of their Rule and Dominions, or either suffer continual trouble and detriment about them: he signifies Offices and Magistracy, which appertain to matters concerning the waters, as about the Navy, bridges, fishings, shores, meadows, & things of the like sort; maketh Judges to be variable and slowe in expediting of Causes before them; declareth a Mother to be sickly, and of a short life. In the eleventh House he giveth few friends, and many flatterers; and with Princes giveth neither favour nor fortune. In the twelfth House he sheweth weak and ignoble enemies; declareth one in prison not to be delivered; discovereth dangers in waters, and watry places.

Acquisitio found in the first House, giveth a long life and properous old age; signifies a man of a middle stature, and a great head, a contenance very well to be distinguished or known, a long nose, much beard, hair curling, and fair eyes, free of his meat and drink, but in all things else sparing and not liberal. In the second House, he signifies very great *Gain.*

riches, apprehendeth all theeves, and causeth whatsoever is lost to be recovered. In the third House, many brethren, and they to be wealthy; many gainful journies; signifies a man of good faith. In the fourth is signified a Patrimony of much riches, many possessions of copious fruits; he signifieth that treasure hid in any place shall be found; and sheweth a Father to be rich, but covetous. In the fifth House, *Acquisitio* signifies many children of both sexes, but more Males then Females; sheweth a woman to be with child, and that she shall be delivered without danger: and if a question be propounded concerning any Sex, he signifies it to be Masculine; encreaseth gainful profitable Embassages and Messages, but extendeth fame not far after death, yet causeth a man to be inherited of his own, and signifieth rumours to be true. In the sixth House he signifies many and grievous sicknesses, and long to continue, maketh the sick to be in danger of death, and other to die: yet he declareth a Physician to be learned and honest; giveth many servants and chattel, and gains to be acquired from them. In the seventh House he signifies a wife to be rich, but either a widow, or a woman of a well-grown age; signifies suits and contentions to be great and durable, and that love and wedlock shall be effected by lot. In the eighth House, if a man be enquired after, it sheweth him to be dead, signifieth the kinde of death to be short, and sickness to last but a few dayes; discovereth very profitable legacies and inheritances, and signifieth a wife to have a rich dowry. In the ninth House he signifies long and profitable journeys; sheweth if any one be absent he shall soon return; causeth gain to be obtained from Religious and Ecclesiastical Persons or Scholars, and signifies a man of a true and perfect Science. In the tenth House, he maketh Princes to inlarge their Dominions; a Judge favourable, but one that must be continually presented with gifts; causeth Offices and Magistracy to be very gainful; signifieth a Mother rich and happy. In the eleventh House, Acquisitio multiplieth friends, and bringeth profit from them, and increaseth favour with Princes. In the twelfth House he signifieth a man shall have many and potent enemies; reduceth and bringeth home servants fled away, and cattel strayed; and signifies he that is in prison shall not be delivered.

Joy. *Laetitia* in the first House signifies long life with prosperity, and much joy and gladness, and causeth a man to out-live and be more victorious then all his brethren; signifies a man of a tall stature, fair members, a broad forehead, having great and broad teeth; and that hath a face comely and well coloured. In the second House it signifies riches and many gains, but great expences and various mutations of ones state and condition; theft and any thing lost is recovered and returned: but if the Question be of a theef, it declareth him to be fled away. In the third House *Laetitia* sheweth brethren to be of a good conversation, but of short life; journeys pleasant and comfortable; men of good credit and faith. In the fourth he signifies happy Patrimonies and possessions, a Father to be noble, and honoured with the dignity of some princely office; sheweth treasure to be in the place enquired after, but of less worth and value then is supposed, and causeth it to be found. In the fifth House he giveth obedient children, endued with good manners, and in whom shall be had the greatest joy and comfort of old age; signifies a woman with child to bring forth a daughter; sheweth honourable Embassages, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death. In the sixth House it sheweth the sick shall recover, denoteth good servants, good and profitable cattel and animals. In the seventh House *Laetitia* giveth a fair wife, beautiful and young; overcometh strifes and contentions, and rendereth the success thereof to be love. *Laetitia* in the eighth House giveth Legacies and possessions, and a commendable portion with a wife: if a

Question be proposed concerning the condition of any man, it signifies him to be alive, and declares an honest, quiet, and meek kinde of death. In the ninth House *Laetitia* signifies very few journeys, and those that do apply themselves to travail, their journeys either are about the Messages and Embassages of Princes, or Pilgrimages to fulfil holy vows; sheweth a man to be of a good religion, of indifferent knowledge, and who easily apprehendeth all things with natural ingenuity. In the tenth House, it raises Kings and Princes to honour and great renown; maketh them famous by maintaining peace during their times; signifies Judges to be cruel and severe; honest Offices and Magistracy; signifies those things which are exercised either about Ecclesiastical affairs, schools, or the administration of justice; sheweth a mother if she be a widow that she shall be married again. In the eleventh House *Laetitia* increaseth favour with Princes, and multiplies friends. And in the twelfth House *Laetitia* giveth the victory over enemies; causeth good servants and families, delivereth from imprisonment, and preserveth from future evils.

Puella in the first House signifies a person of a short life, weak constitution of body, middle stature, little fat, but fair, effeminate and luxurious, and one who will incur many troubles and dangers in his life-time for the love of women. In the second House, it neither encreseth riches, nor diminisheth poverty; signifies a theef not to be departed from the City, and a thing stollen to be alienated and made away: if a Question be of tresure in a place, it is resolved there is none. In the third House *Puella* signifies more sisters then brethren, and encreaseth and continueth good friendship and amity amongst them; denoteth journies to be pleasant and joyous, and men of good conversations. In the fourth House *Puella* signifies a very small patrimony, and a Father not to live long, but maketh the fields fertile with good fruits. In the fifth House a woman with child is signified to bring forth a woman-child; denotes no Embassages, causeth much commerce with women, and some office to be obtained from them. *Puella* in the sixth House signifies much weakness of the sick, but causeth the sick shortly to recover; and sheweth a Physician to be both unlearned and unskilful, but one who is much esteemed of in the opinion of the vulgar people; giveth good servants, handmaids, cattel and animals. In the seventh House *Puella* giveth a wife fair, beautiful and pleasant, leading a peaceable and quiet conversation with her husband, notwithstanding one that shall burn much with lust, and be coveted and lusted after of many men; denoteth no suits or controversies, which shall depend before a Judge, but some jarres and wranglings with the common people one amongst another, which shall be easily dissolved and ended. In the *eighth* House, if a Question be of one reputed to be dead, Puella declareth him to be alive: giveth a small portion with a wife, but that which contenteth her husband. In the ninth House *Puella* signifies very few journeys, sheweth a man of good religion, indifferent skill or knowledge in sciences, unless happily Musick, aswel vocal as instrumental. In the tenth House *Puella* signifies Princes not to be very potent, but notwithstanding they shall govern peaceably within their Dominions, and shall be beloved of their Neighbours and Subjects; it causeth them to be affable, milde and courteous, and that they shall alwayes exercise themselves with continual mirth, plays, and huntings; maketh Judges to be good, godly and merciful; giveth Offices about women, or especially from noble women. In the eleventh House *Puella* giveth many friends, and encreaseth favour with women. In the twelfth House *Puella* signifies few enemies, but contention with women; and delivereth Prisoners out of prison through the intercession of friends.

Maid.

Loss *Amissio* in the first House signifies the sick not to live long, and sheweth a short life; signifies a man of disproportioned members of his body, and one of a wicked life and conversation, and who is marked with some notorious and remarkable defect in some part of his body, as either lame, or maimed, or the like. *Amissio* in the second House consumeth all substance, and maketh one to suffer and undergo the burden of miserable poverty; neither theef, nor the thing stollen shall be found; signifies treasure not to be in the place sought after, and to be sought for with loss and damage. In the third House *Amissio* signifies death of brethren, or the want of them, and of kindred and friends; signifieth no journeys, and causeth one to be deceived of many. In the fourth House *Amissio* signifies the utter destruction of ones Patrimony, sheweth the Father to be poor, and Son to die. *Amissio* in the fifth House sheweth death of children, and afflicts a man with divers sorrows; signifieth a woman not to be with child, or else to have miscarried; raiseth no fame or honours, and disperseth false rumours. In the sixth House *Amissio* signifies the sick to be recovered, or that he shall soon recover; but causeth loss and damage by servants and cattels. In the seventh House *Amissio* giveth an adulterous wife, and contrarying her husband with continual contention; nevertheless she shall not live long; and it causeth contentions to be ended. In the eighth House *Amissio* signifies a man to be dead, consumeth the dowry of a wife; bestoweth or sendeth no inheritances or legacies. In the ninth House *Amissio* causeth no journies, but such as shall be compassed with very great loss; signifies men to be inconstant in Religion, and often changing their opinion from one sect to another, and altogether ignorant of learning. In the tenth House *Amissio* rendereth Princes to be most unfortunate, and sheweth that they shall be compelled to end their lives in exile and banishment; Judges to be wicked; and signifies Offices and Magistracy to be damageable, and sheweth the death of a Mother. In the eleventh House *Amissio* signifies few friends, and causeth them to be easily lost, and turned to become enemies; and causeth a man to have no favour with his Prince, unless it be hurtful to him. In the twelfth House *Amissio* destroyeth all enemies, detaineth long in prison, but preserveth from dangers.

Conjunction. *Conjunctio* in the first House maketh a prosperous life, and signifies a man of a middle stature, not lean nor fat, long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people. In the second House *Conjunctio* doth not signifie any riches to be gotten, but preserveth a man secure and free from the calamities of poverty; detecteth both the theef and the thing stolen, and acquireth hidden treasure. In the third House he giveth various journeys with various success, and signifieth good faith and constancy. In the fourth House *Conjunctio* sheweth a mean Patrimony; causeth a Father to be honest, of good report, and of good understanding. In the fifth House he giveth Children of subtile ingenuity and with, sheweth a woman pregnant to have a male-child, and raiseth men to honours by their own meer proper wit and ingenuity, and disperseth their fame and credit far abroad; and also signifies news and rumours to be true. In the sixth House *Conjunctio* signifies sicknesses to be tedious and of long continuance; but foresheweth the Physician to be learned and well experienced; and sheweth servants to be faithful and blameless, and animals profitable. In the seventh House he giveth a wife very obedient, conformable, and dutiful to her husband, and one of a good wit and ingenuity; causeth difficult suits and controversies, and crafty, subtil and malicious adversaries. In the eighth House, him of whom a Question is propounded, *Conjunctio* signifies him to be dead, & pretendeth some gain to be acquired by his death; sheweth a wife shall not be very rich. In the ninth House he giveth a few journeys, but long and tedious, and sheweth one

that is absent shall after a long season return. *Conjunctio* in this House increaseth divers Arts, Sciences, and Mysteries of Religion; and giveth a quick, perspicuous, and efficacious wit. In the tenth House *Conjunctio* maketh Princes liberal, affable, and benevolent, and who are much delighted and affected with divers Sciences, and secret Arts, and with men learned therein; causeth Judges to be just, and such who with a piercing and subtil speculation, do easily discern causes in controversie before them; enlargeth Offices wich are concerned about Letters, Learning, sound Doctrines and Sciences; and signifies a Mother to be honest, of good ingenuity and wit, and also one of a prosperous life. In the eleventh House *Conjunctio* signifies great increase of friends; and very much procureth the grace and favour of Princes, powerful and noble Men. In the twelfth House *Conjunctio* signifies wary and quick-witted enemies; causeth such as are in prison to remain and continue so very long, and causeth a man to eschew very many dangers in his life.

White

Albus in the first House signifies a life vexed with continual sickness and grievous diseases; signifies a man of a short stature, broad brest, and gross arms, having curled or crisped hair, one of a broad full mouth, a great talker and babler, given much to use vain and unprofitable discourse, but one that is merry, joyous, jocund, and much pleasing to men. In the second House *Albus* enlargeth and augmenteth substance gained by sports, playes, vile and base arts and exercises, but such as are pleasing and delightful; as by playes, pastimes, dancings and laughters: he discovereth both the theef, and the theft or thing stollen, and hideth and concealeth treasure. In the third House *Albus* signifies very few brethren; giveth not many, but tedious and wearisome journeys, and signifies all deceivers. In the fourth House he sheweth very small or no Patrimony, and the Father to be a man much known; but declareth him to be a man of some base and inferiour Office and Imployment. In the fifth House *Albus* giveth no children, or if any, that they shall soon dies; declareth a woman to be servile, and causeth such as are young to miscarry, or else to bring forth Monsters; denoteth all rumours to be false, and raiseth no honour. In the sixth House *Albus* causeth very tedious sicknesses and diseases; discovereth the fraud, deceit and wickedness of servants, and signifies diseases and infirmities of cattel to be mortal, and maketh the Physician to be suspected of the sick patient. *Albus* in the seventh House giveth a barren wife, but one that is fair and beautiful; few suits or controversies, but such as shall be of very long continuance. In the eighth House if a question be propounded of any one, *Albus* shews the party to be dead; giveth little portion or dowry with a wife, and causeth that to be much strived and contended for. In the ninth House *Albus* denoteth some journeys to be accomplished, but with mean profit; hindereth him that is absent, and signifies he shall not return; and declareth a man to be superstitious in Religion, and given to false and deceitful Sciences. In the tenth *Albus* causeth Princes and Judges to be malevolent; sheweth vile and base Offices and Magisteries; signifies a Mother to be a whore, or one much suspected for adultery. In the eleventh House *Albus* maketh dissembling and false friends; causeth love and favour to be inconstant. *Albus* in the twelfth House denoteth vile, impotent, and rustical enemies; sheweth such as are in prison shall not escape, and signifies a great many and various troubles and discommodities of ones life.

Child

Puer in the first House giveth an indifferent long life, but laborious; raiseth men to great fame through military dignity; signifies a person of a strong body, ruddy complexion, a fair countenance, and black hair. In the second House, *Puer* increaseth substance, obtained by other mens goods, by plunderings, rapines, confiscations, military Laws, and such like; he concealeth both the theef and the thing stolen, but discovereth no treasure.

In the third House *Puer* raiseth a man to honour above his brethren, and to be feared of them; signifies journeys to be dangerous, and denoteth persons of good credit. In the fourth House *Puer* signifies dubious inheritances and possessions, and signifies a Father to attain to his substance and estate through violence. In the fifth House *Puer* sheweth good children, and such as shall attain to honours and dignities; he signifies a woman to have a male-child, and sheweth honours to be acquired by military discipline, and great and full fame. In the sixth House *Puer* causeth violent diseases and infirmities, as wounds, falls, contusions, bruises, but easily delivereth the sick, and sheweth the Physician and Chirurgion to be good; denoteth servants and animals to be good, strong, and profitable. In the seventh House *Puer* causeth a wife to be a virago, of stout Spirit, of good fidelity, and one that loveth to bear the Rule and Government of a house; maketh cruel strifes and contentions, and such adversaries as will scarcely be restrained by Justice. *Puer* in the eighth House sheweth him that is supposed to be dead to live, signifieth the kinde of death not to be painful, or laborious, but to proceed from some hot humour, or by iron, or the sword, or from some other cause of like kinde; sheweth a man to have no legacies or other inheritance. In the ninth House *Puer* sheweth journeys not to be undergone without peril and danger of life, yet nevertheless declareth them to be accomplished prosperously and safely; sheweth persons of little Religion, and using little conscience, notwithstanding giveth the knowledge of natural philosophy and physick, and many other liberal and excellent Arts. *Puer* in the tenth House signifies Princes to be powerful, glorious, and famous in warlike atchievements, but they shall be unconstant and changeable, by reason of the mutable and various success of victory. *Puer* in this House causeth Judges to be cruel and unmerciful; increaseth offices in warlike affairs; signifies Magistracy to be exercised by fire and sword; hurteth a Mother and endangereth her life. In the eleventh House *Puer* sheweth Noble friends, and Noble men, and such as shall much frequent the Courts of Princes, and follow after warfare; and causeth many to adhere to cruel men: nevertheless he causeth much esteem with Princes; but their favor is to be suspected. *Puer* in the twelfth House causeth Enemies to be cruel and pernicious; those that are in Prison shall escape, and maketh them to eschew many dangers.

Red. *Rubeus* in the first House signifies a short life, and an evil end; signifies a man to be filthy, unprofitable, and of an evil, cruel and malicious countenance, having some remarkable or notable signe or scar in some part of his body. In the second House *Rubeus* signifies poverty, and maketh theeves and robbers, and such persons as shall acquire and seek after their maintenance and livelihoods by using false, wicked, and evil, and unlawful Arts; preserveth theeves, and concealeth theft; and signifies no treasure to be hid nor found. In the third House *Rubeus* renders brethren and kinsmen to be full of hatred, and odious one to another, and sheweth them to be full of evil manners, & ill disposition; causeth journeys to be very dangerous, and foresheweth false faith and treachery. In the fourth House he destroyeth and consumeth Patrimonies, and disperseth and wasteth inheritances, causeth them to come to nothing; destroyeth the fruits of the field by tempestuous seasons, and malignancy of the earth; and bringeth the Father to a quick and sudden death. *Rubeus* in the fifth House giveth many children, but either they shall be wicked and disobedient, or else shall afflict their Parents with grief, disgrace and infamy. In the sixth House *Rubeus* causeth mortal wounds, sicknesses and diseases; him that is sick shall die; the Physitian shall erre, servants prove false and treacherous, cattel and beasts shall produce hurt and danger. In the seventh House *Rubeus* signifies a wife to be infamous, publickly adulterate,

and contentious; deceitful and treacherous adversaries, who shall endeavour to overcome you, by crafty subtil wiles and circumventions of the Law. In the eighth House *Rubeus* signifies a violent death to be inflicted, by the execution of publike Justice; and signifies, if any one be enquired after, that he is certainly dead; and a wife to have no portion or dowry. *Rubeus* in the ninth House sheweth journeys to be evil and dangerous, and that a man shall be in danger either to be spoiled by theeves and robbers, or to be taken by plunderers and robbers; declareth men to be of most wicked opinion; in Religion, and of evil faith, and such as will often easily be induced to deny and go from their faith for every small occasion; denoteth Sciences to be false and deceitful, and the professors thereof to be ignorant. In the tenth House *Rubeus* signifies Princes to be cruel and tyrannical, and that their power shall come to an evil end, as that either they shall be cruelly murdered and destroyed by their own Subjects, or that they shall be taken captive by their conquerers, and put to an ignominious and cruel death, or shall miserably end their lives in hard imprisonment; signifies Judges and Officers to be false, theevish, and such as shall be addicted to usury; sheweth that a mother shall soon die, and denoteth her to be blemished with an evil fame and report. In the eleventh House *Rubeus* giveth no true, nor any faithful friends; sheweth men to be of wicked lives and conversations, and causeth a man to be rejected and cast out from all society and conversation with good and noble persons. *Rubeus* in the twelfth House maketh enemies to be cruel and traiterous, of whom we ought circumspectly to beware; signifies such as are in prison shall come to an evil end; and sheweth a great many inconveniences and mischiefs to happen in a mans life.

Carcer in the first House being posited, giveth a short life; signifies men to be most wicked, of a filthy and cruel unclean figure and shape, and such as are hated and despised of all men. *Carcer* in the second House causeth most cruel and miserable poverty; signifies both the theef and the thing stollen to be taken and regained; and sheweth no treasure to be hid. In the third House *Carcer* signifieth hatred and dissention amongst brethren; evil journeys, most wicked faith and conversation. *Carcer* in the fourth House signifieth a man to have no possessions or inheritances, a Father to be most wicked, and to die a sudden and evil death. In the fifth House *Carcer* giveth many children; sheweth a woman not to be with child, and provoketh those that are with child to miscarry of their own consent, or slayeth the child; signifieth no honours, and disperseth most false rumours. In the sixth House *Carcer* causeth the diseased to undergo long sickness; signifieth servants to be wicked, rather unprofitable; Physicians ignorant. In the seventh House *Carcer* sheweth the wife shall be hated of her husband, and signifies suits and contentions to be ill ended and determined. In the eighth House *Carcer* declareth the kinde of death to be by some fall, mischance, or false accusation, or that men shall be condemned in prison, or in publike judgement, and sheweth them to be put to death, or that they shall often lay violent and deadly hands upon themselves; denieth a wife to have any portion and legacies. *Carcer* in the ninth House, sheweth he that is absent shall not return, and signifeth some evil shall happen to him in his journey; it denotes persons of no Religion, a wicked conscience, and ignorant of learning. In the tenth House *Carcer* causeth Princes to be very wicked, and wretchedly to perish, because when they are established in their power, they will wholly addict themselves to every voluptuous lust, pleasure, and tyranny; causeth Judges to be unjust and false; declareth the Mother to be cruel, and infamous, and noted with the badge of adultery; giveth no Offices nor Magistracies, but such as are gotten and obtained either by lying, or through theft, and base and cruel robbery. In the eleventh House *Carcer* *Prison*

causeth no friends, nor love, nor favour among men. In the twelfth House it raiseth enemies, detaineth in prison, and inflicteth many evils.

Sorrow. *Tristitia* in the first House doth no abbreviate life, but afflicteth it with many molestations; signifieth a person of good manners and carriage, but one that is solitary, and slow in all his business and occasions; one that is solitary, melancholy, seldom laughing, but most covetous after all things. In the second House it giveth much substance and riches, but they that have them, shall not enjoy them, but shall rather hide them, and shall scarce afford to themselves food or sustenance therefrom; treasure not to be found; neither shall the theef nor the theft. *Tristitia* in the third House signifieth a man to have few brethren, but sheweth that he shall outlive them all; causeth unhappy journeys, but giveth good faith. In the fourth House *Tristitia* consumeth and destroyeth fields, possessions and inheritances; causeth a Father to be old and of long life, and a very covetous hoorder up of money. In the fifth House it signifies no children, or that they shall soon die; sheweth a woman with child to bring forth a woman-child, giveth no fame nor honors. In the sixth House *Tristitia* sheweth that the sick shall die; servants shall be good, but slothful; and signifies cattel shall be of small price or value. In the seventh House *Tristitia* sheweth that the wife shall soon die, and declareth suits and contentions to be very hurtful, and determining against you. In the eighth House it signifies the kinde of death to be with long and grievous sickness, and much dolour and pain; giveth legacies and an inheritance, and indoweth a wife with a portion. *Tristitia* in the ninth House, sheweth that he that is absent shall perish in his journey; or signifies that some evil mischance shall happen unto him; causeth journeys to be very unfortunate, but declareth men to be of good Religion, devout, and profound Scholars. In the tenth House *Tristitia* signifes Princes to be severe, but very good lovers of justice; it causeth just Judges, but such as are tedious and slow in termining of causes; bringeth a Mother to a good old age, with integrity and honesty of life, but mixt with divers discommodities and misfortunes; it raiseth to great Offices, but they shall not be long enjoyed nor persevered in; it signifies such Offices as do appertain to the water, or tillage, and manuring of the Earth, or such as are to be imployed about matters of Religion and wisdom. In the eleventh House *Tristitia* signifies scarcity of friends, and the death of friends; and also signifies little love or favour. In the twelfth House it sheweth no enemies; wretchedly condemneth the imprisoned; and causeth many discommodities and disprofits to happen in ones life.

Dragons head. *Caput Draconis* in the first House augmenteth life and fortune. In the second House he increaseth riches and substance; saveth and concealeth a theef; and signifies treasure to be hid. In the third House *Caput Draconis* giveth many brethren; causeth journeys, kinsmen, and good faith and credit. In the fourth House he giveth wealthy inheritances; causeth the Father to attain to old age. In the fifth House *Caput Draconis* giveth many children; signifies women with child to bring forth women-children, and oftentimes to have twins; it sheweth great honours and fame; and signifies news and rumours to be true. *Caput Draconis* in the sixth House increaseth sickness and diseases; signifieth the Physician to be learned; and giveth very many servants and chattel. In the seventh House he signifieth a man shall have many wives; multiplies and stirreth up many adversaries and suits. In the eighth House he sheweth the death to be certain, increaseth Legacies and inheritances, and giveth a good portion with a wife. In the ninth House *Caput Draconis* signifies many journeys, many Sciences, and good Religion; and sheweth that those that are absent shall soon return. In the tenth House he signifies glorious Princes, great and magnificent

Judges, great Offices, and gainful Magistracy. In the eleventh House he causeth many friends, and to be beloved of all men. In the twelfth House *Caput Draconis* signifieth men to have many enemies, and many women; detaineth the imprisoned, and evilly punisheth them.

Dragons tail.

Cauda Draconis, in all and singular the respective Houses aforesaid, giveth the contrary judgement to Caput. And these are the natures of the figures of Geomancy, and their judgements, in all and singular their Houses, upon all maner of Questions to be propounded, of or concerning any matter or thing whatsoever.

But now in the maner of proceeding to judgement, this you are especially to observe; That whensoever any Question shall be proposed to you, which is contained in any of the Houses, that you shall not only answer thereunto by the figure contained in such a House; but beholding and diligently respecting all the figures, and the Index it self in two Houses, you shall ground the face of judgement. You shall therefore consider the figure of the thing quesited or enquired after, if he shall multiply himself by the other places of the figure, that you may cause them also to be partakers in your judgement: as for example, if a Question shall be propounded of the second House concerning a theef, and the figure of the second House shall be found in the sixth, it declareth the theef to be some of ones own household or servants: and after this maner shall you judge and consider of the rest; for this whole Art consisteth in the Commixtures of the figures, and the natures thereof; which whosoever doth rightly practice, he shall alwaies declare most true and certain judgements upon every particular thing whatsoever.